Social responsibility Part 2.

SR 1a.

I am originally from Cuba, a collectivist culture that values family, solidarity, and community above individualism. This cultural background has influenced my worldview to emphasize interpersonal relations, mutual support, and joint obligations. From it, I learned the relevance of community consultation on decisions and how community welfare typically overrides personal desires.

SR 1b.

An example of a different culture is the United States, which is essentially individualistic. Here, such notions as personal achievement, independence, and self-expression are stressed. People are encouraged to make individual decisions without needing support from family or community, which is different from my Cuban background.

SR 1c.

The American and Cuban cultures are highly distinct regarding autonomy and community. Cuban culture emphasizes interdependence and communal values, while American culture emphasizes personal freedom and self-reliance. However, both appreciate education, relationships in the family (only differently in expression), and personal success, even if achieved through different paths.

SR 1d.

To interact successfully with someone from a different culture, I practice cultural humility, actively listen, and remain open-minded. For instance, when working with someone from an individualistic culture, I would honor their need to be independent while softly expressing my cooperative nature. Demonstrating empathy, asking respectful questions, and showing patience would aid in building trust and creating understanding between both sides of our interaction.

SR 2a.

My civic responsibility involves supporting the mental health and inclusion of immigrant communities. In my capacity as a behavioral therapist, I want to build awareness of the mental health challenges immigrant people face and demand culturally sensitive services in the healthcare and education spheres.

SR 2b.

It is important to conduct mental health awareness workshops in my community, sponsor language-accessible services, and encourage inclusive healthcare policies to address the problems of my community. Collaborations with the locals, the non-profits, voluntary work in outreach programs, and the community forums are very important. Such measures empower people, reduce stigma, and may enhance access to culturally sensitive information.

SR 2c.

Some forms of effective civic engagement include enrolling in community events, public discussions, and policy advocacy. Activities of such nature include volunteering, voting, participating in local councils, and launching educational campaigns. By working with several diverse classes of people to raise awareness of social issues and promote inclusivity in discussions, I can bring change for the better and ensure that no under-represented voice is left out in decision-making processes.

SR 2d.

My civic commitment contributes to achieving equity, accountability, and awareness regarding health, education, and social justice in my community. In local initiatives, volunteering processes, and campaigns for neglected individuals, I give voice to the voiceless to incorporate systemic changes. The benefits include a greater sense of community trust, easier access to the needed services, and the opportunity for people to be involved in decisions that directly affect their lives and well-being.

CT 1.

Ekmekci and Arda present a balanced and well-reasoned argument about respecting cultural differences in obtaining informed consent without compromising universal human rights. Their perspective requires ethical flexibility that considers a variety of cultural norms while maintaining basic safeguards for research subjects. Their use of examples of the actual world and the principles of ethics increases the essence of the credibility of their assertions. I consider such data factual and conducted responsibly, and I

have no reason to doubt their conclusions as they are based on the scholar's reasoning and ethical standards.

CT 2.

The main problem addressed in the article is how to obtain informed consent ethically in intercultural contexts without violating universal human rights. The terms interculturalism and informed consent are central. Interculturalism refers to the respectful interaction between cultures, recognizing and valuing their diversity. Informed consent is when a participant voluntarily agrees to participate in research after being fully informed of the risks, benefits, and purpose. The article emphasizes that while cultural sensitivity is vital, researchers must avoid compromising participants' autonomy and rights. The authors argue for a balance: acknowledging local customs (such as community or family consent in Ubuntu societies) while still ensuring the individual's voluntary and informed participation.

CT 3.

After reading the article, I concluded that a pluralistic, culturally respectful approach to informed consent is essential. Scientific research must not impose rigid Western standards but should adapt ethically without compromising core human rights. This understanding aligns with the article's call for culturally tailored guidelines empowering individuals and communities.